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The Orthodox Herald

Celebrating our 42nd year

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BANNERS

"We will rejoice in thy salvation, and in the name of our God we will set up our banners." (Ps 20:5).

Banners were used in Bible times as a standard or ensign to declare an army's allegiance. They were symbols of nationality and helped direct soldiers before, during, and after a battle.

Banners declared a specific message: "His banner over me was love." (Sol 2:4). Banners gave a visual message. Jesus used visual aids to tell His parables and teach the people. He taught in places surrounded by observable images and lessons. Today, confined within the four walls of a church building, we wouldn't have the same access to immediate visual aids if we didn't have ikons and banners. They can help provide the link.

Why do we have banners in the Orthodox Church? Why are other churches starting to use banners?

Banners in the Orthodox Church, called Khoruge, are usually holy ikons painted or sewn onto an oblong piece of cloth. These are attached to a pole and have ribbons attached which make them easier to carry. For banners in the Orthodox Church can be considered portable ikons. They are carried in processions and are held or placed in areas where services may be held outdoors and typify the victorious banner of Christ's church.

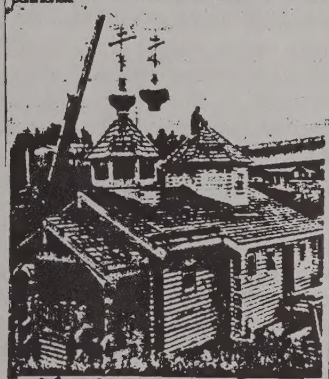
In the Bible, we read that banners are a sign of victory as well as of battle (Ex 17:15). "Thou has given a banner to them that fear thee. (Ps 60:40

Christians are warriors of Christ kingdom and they use the banners as did the armies to go forth to fight the foes of truth and love. They are also a symbol that the entire earthly life is a struggle against the forces that stand in the way of salvation.

It was traditional for most churches to have many banners. Each organization in the parish had one which depicted their patron saint. A member of the organization was honored to be asked to carry the banner in the many processions the church once held. Stay a few minutes after the service in your church.

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Finishing touches/ Workers install cupola and cross on new seminary chapel. The cupola was built by area clergy and parishioners.



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ОКТЯБРЬ

OCTOBER

The new seminary chapel in Kodiak Alaska was blessed and dedicated to St. Herman. It is a replica of the first Orthodox Church built in Alaska and hence in North America.

Much research was done by Tom Knoke, the chief builder; Bob Latsko, Orthodox architect, and Anatole Senkovich, a consultant on log structures in Alaska.

The log building has a front porch featuring scrolled and saber fascia boards and newel posts engraved with the three-bared cross. The interior will feature carved candle holders and altar.

The Russian ocean sazhen (fathom) was as a standard of measurement. The building is eight sazhens long (48 feet). The nave measures four by four sazhens (24 by 24 feet).

Fr. Joseph Kreta, dean, expressed a desire that the log walls of the chapel be permeated with the prayers of the students just as the forests on Spruce Island resounded with the prayers and worship by St. Herman.

WINTER GRACE (12)

Somehow you feel that you cannot do all that you used to do. You begin to think that your memory is not what it was. Should you resign yourself to the fact that you're getting on, maybe over-the-hill?

Relax. Every decline in ourselves, or failing, we tend to blame on the aging process. And this negative thinking is helped along by these myths:

MENTAL ABILITY DECLINES WITH AGE: If you continue to use your mind and have lots of interests, your intellectual ability will not suffer (unless you have certain conditions like Alzheimer's disease).

MEMORY GROWS POORER AS WE GROW OLDER: Recent events do get cloudy during the 70's for most people, perhaps because they do not pay too much attention to them, but your knowledge, facts and skills do not decline with age.

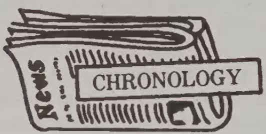
AGE BRINGS SERIOUS HEALTH PROBLEMS: Yes, sight and hearing are less acute while reflexes tend to get slower with age. But most other problems are not related to age. They are often the result of bad health habits. Proper diet and exercise can prevent most of them.

THE RETIREMENT AGE WAS SET AT 65 BECAUSE JOB PERFORMANCE IS POOR AFTER THEN: Not so. German Chancellor Otto von Bismarck set up the first social security plan in the 1880's to halt the spread of socialism by giving benefits to workers. He chose 65 as the age to begin pension payments because most Germans did not live past 65. Other nations just followed the age he set.

Perhaps you are only as old as you think. Remain active, involved, enthusiastic about life and, above all, retain a sense of humor. In 1847 at age 80, President John Quincy Adams was asked how he was. His answer: "Mr. Adams is quite all right, thank you. Of course, the house he lives in is a bit dilapidated; its walls are tottering on their foundation; its roof is greatly in need of repair. I think he is soon going to have to move out of his old house into

(Continued on Page 33, Col. 1)

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October 1994

This October issue of The Orthodox Herald was mailed on September 17.

CLERGY APPRECIATION MONTH is set for the second weekend of October to encourage local congregations to honor their clergy and family in a special way. According to the Barna Research Group, religious leaders have become increasingly overworked and underappreciated in the 1990's. One report called pastors the "most occupationally frustrated people in America.

THE SOBOR of the Patriarchal Parishes of the Russian Orthodox Church in the USA will be held in Tampa, FL from Nov. 1-4. Call (201) 891-2828 for info.

ST. IGNATIUS PRESS, 6665 Huntley Rd., Suite K, Columbus, OH 43229 has issued several books recently. I Go To Church teaches about the Divine Liturgy to preschoolers. A companion book helps the teacher or parent. Another book Daily Prayer for Orthodox Christians contains good instructions as well as prayers for different times of the day. The format and design of the book makes it very easy to handle and use.

THE DON COSSACK Chorus and Dancers will be in concert in Hackensack, NJ, New York City, Washington, DC, Cleveland, OH and Syracuse, NY late in October. Call George Margitich, Conductor at 201-746-8885 for more info.

THE ROMAN CATHOLIC CHURCH affirmed that "it is only in the martial relationship that the use of sexual faculty can be morally good" thus "a person engaging in homosexual behavior therefore acts immorally."

TWO FAMOUS ICONS should be returned to the Russian Orthodox Church shortly. These are the Vladimir Icon of the Mother of God and the 15th century Holy Trinity Icon by St. Andrew Rublev. These icons were seized by the communist regime. The Icon of the Trinity was on display in the Tretiakoff Museum in Moscow. Several leading art specialists in Russia have expressed opposition to the return of these icons to the Church.

A VIDEO VERSION about Jesus healing a demon-possessed man as recorded in Mark 5:1-20 has been produced by the American Bible Society, P.O. Box 5656, New York 10164-0851. It is produced to appeal to young people and is in the style of a music video, with scenes edited into fast-moving snippets. One version is set to rap music, another to chants. Jesus is portrayed in a T-shirt and jacket as he engages in hand-to-hand combat on a fire escape with a demon-possessed man who drools and wears a baseball cap!

FATHER JOHN KOCHUROV, who was pastor of the Holy Trinity Cathedral in the early 1900's, will be canonized in Russia in October. He returned to Russia after being in Chicago and was the first clergyman to be martyred during the 1917 Revolution.

THE ORTHODOX INTERNATIONAL YOUTH Holy Land Pilgrimage will take place from December 11-18. Write SYNDESMOS, BP 44, 92333 Sceaux, France for info.

SEVEN ORTHODOX PARISHES from the Binghamton, NY area held the first Pan-Orthodox Divine Liturgy in May at the Broome County Arena. A choir of over 100 sang and over 2,000 people attended. The publicity for the Liturgy was excellent and the combined effort made quite an impact on the area residents.

TWO VIDEOS "Ukraine and its People" and "Ukraine – The Ancient Crossroads" are available from Gyratron Dev., 151 Bayview Dr., Pt. Roberts, WA 98281. Write or call (604) 662-8668 for more info.

FEMALE ALTAR SERVERS have been approved for the Latin-rite Catholic Church. Eastern-rite prelates have advised that the Canon 230 cited concerns the Latin-rite church, not the Eastern churches.

TENSIONS BETWEEN the monks of Mount Athos and Patriarch of Constantinople are escalating. At the present time there are 1,500 monks of diverse nationalities on the mountain. According to a law passed in 1925 all residents must have Greek citizenship. Certain actions taken by the Patriarch seem to hint toward a consolidating of control.

ROMANIAN TV is being sued by CBN, the Virginia-based ministry, for failing to broadcast four Easter programs on Orthodox Pascha. State officials in Romania claim that the programs "were just a pretext for a large campaign ... to promote Baptist, Pentecoastal, and Evangelical churches."

AID TO THE CHURCH IN NEED, a German-based Catholic charity, plans to assist 6,000 Orthodox priests in Russia who live in dire poverty. The help will be administered through Russian Orthodox bishops. At the present time many priests must take outside work to supplement their $30 a month salary. They are promised $1,000 a year in aid.

ADOPTION OF CHILDREN by foreigners has been suspended in the Ukraine as of July 15, pending passage of a law tightening procedures. Official statistics show 447 children were adopted by foreigners last year and 30 have disappeared without a trace.

THE PERESOPNYTSIA GOSPEL from the mid-16th century was used during the swearing-in of President Kuchma of the Ukraine. It is a vernacular translation of the Scriptures from the Polish and Czech.

MOST CHURCHES IN SLOVAKIA have been taken from the Orthodox. They must build. The believers of Slovinky in Spisska have appealed for help. In America help can be sent to Steve Dorko, 9550 Idlewood Dr., Brooklyn, OH 44144 for resending to Slovakia.

• Banners

Examine the banners. They are not just there for decoration – their function is to unite us "under the banner."

• Winter Grace (12)

another not made with hands. However, Mr. Adams is quite all right, thank you."

HALLOWEEN

Halloween traditions have never been connected with Christian religious celebrations of any kind. Although the name is taken from a Christian feast of the Western Church (Allhallows' Eve), it has nothing in common with the feast of all Saints and is, instead, a tradition of pre-Christian times that has retained its original character in form and meaning.

Halloween customs are traced back to the ancient Druids. In ancient times the burning of fires around November 1 marked the beginning of winter. The Druids also believed that during the night of November 1 demons, witches, and evil spirits roamed the earth in wild and furious displays of joy to greet the arrival of "their season" – the long nights and early dark of the winter months. They had their fun with the poor mortals that night, frightening, harming them, and playing all kinds of mean tricks. The only way, it seemed, for sacred humans to escape the persecutions of the demons was to offer them things they liked, especially sweets.

In order to escape the fury of these horrible creatures a human could disguise himself as one of them and join in their roaming. In this way they would take him for one of their own and he would not be bothered.

That is what people did in ancient times, and it is in this very form the custom has come down to use, practically unaltered, as the familiar Halloween celebration: the masks of demons and witches, the disguise in strange and unusual costumes, the ghosts figures, the roaming through the streets at night, the pranks played, and finally the threatening demand of a "trick or treat."

MISSION FUND

As Orthodox scatter and settle in places far from an Orthodox Church and as many non-Orthodox learn about the Orthodox Church and become interested in its teachings, there is a need for publications like The Orthodox Herald to keep them in touch with the Church. Helping this month are: Mary Kaminsky, Eva Souchick, Anne Macko, Dorothy Laskovich, Dorothy Phillips, Helen Dopsovic, Marie Stefanelli, Jeanette Siwy, Fr. Deacon Anthony DelNuovo, Ethel Watlock, Anon (4).

I DIDN'T KNOW (10)

We have been concentrating on the Lemko region but many of our readers have ancestors who came from what is now Slovakia. This region lies south of the Lemkos just over the Carpathian Mountains. To get through these mountains, it is necessary to go through several passes which have been cut through. The Carpathian people who are not Slovaks but are what would be termed of a Rus background make up only 2% of the 5 million population. Because of this they are becoming assimilated very rapidly.

These "Our People" live in a circumscribed area in the very northeastern part of Slovakia. They came from villages around Svidnik, Medzilaborce, Stropkov, Humene and Bardejov, all located near Presov. Perhaps they identify the four counties which are Spis, Zamplin, Sharish and SW Uzh.

We were surprised to learn that although they are so close to Poland and the Lemko lands because of the barrier of the mountain and political status at no time in history were the people of Slovakia and the Lemkos linked. In fact, the land occupied by the Lemkos was not very fertile so the men often went to the pass to work the fields in Slovakia. They always had to return to their own country much as now in our country people who cross our borders must have a certain kind of card which entitles them to work but does not give them right of settling.

The regions also differ because different alphabets are used. History tells us that the Cyrillic alphabet, used by Russians and Lemkos were eliminated in the public schools by 1879. Bishop Steven Novak promoted and encouraged the use of the Latin alphabet which we call Latinika. It uses the same letters we do in this country. Church books in the Cyrillic were rapidly replaced by those printed in Latinika as were prayer books for the laity like Chlib Dushi, which is available today with parallel text – Latinika, using the Slavonic words on one page with the facing page in English translation. We do have an early copy printed in which is in the Cyrillic, making us owners of all three versions.

There was an attempt to replace Slavonic with Hungarian but this was not successful. At this time, there is much agitation among the Hungarian populace in Slovakia for programs to ensure the continuation of their customs, language and arts.

As far as our Carpatho-Rus people are concerned, the language is rapidly changing. The language was never standardized and contains words from the Russian, Church Slavonic, Hungarian, German and Slovak. The addition of Slovak words is very rapid because of modern communication – radio and TV are influencing the assimilation. We did learn from someone who has a great knowledge of this area that every village has its own dialect, which varies from village to village.

There are about 200 villages with Carpatho-Russian inhabitants. Many of them are very small, consisting of a few houses along the road. Even these are rapidly being deserted, as the young people go to the towns to find work. They start to raise families in the town and lose contact with the village when the parents die. After a number of years, to obtain better jobs or educational opportunities, or simply because they have assimilated, they start to identify on the census as Slovaks and lose the ancestral identity.

Life is hard here as it is in the other East European countries who have recently received their freedom. There is little confidence in the political leaders. If they are Orthodox, even the solace of their religion is being taken away from them.

PRESS FUND

Thank You a Big Spasebo to all who help us to keep publishing. We are not subsidized by any group or institution nor do you have to belong to an organization to receive the paper as part of your membership. We have been printing for 43 years, funded completely by our readers. Thank you all for helping us in our mission of getting out material about the Orthodox Church. Helping are: Ethel Watlock, Mary Kaminsky, Katherine Pascoe, Mary Ann Carmack, A. Peregrim, Jeanette Siwy, Irene Allen, Philip Tamoush, Larissa Kondratick, Carole Buleza, Albert and Olga Gessner, Steve Pasko, John A. Spack, Anne Macko, Dorothy P. Laksovich, Helen Dopsovic, Martha Jones, Mr. and Mrs. Harry Gobora, Jayne A. Richards, Mary Kochmaruk, Katherine Lobach, Mary Superata, Lawrence Grivna. Helen Lesko for her mom's good health. George Chicura wishing many years to Marcus and Michelle Chicura who were married on May 29. Theodore and Frances Hamilla in memory of his father John. George Chicura in memory of George and Anna Chicura, Father Ted and Matushka Sonya Labowsky, Aunt Julia Palmer, Mary Goodrich, Alex Snitka, Anna Platko.

Orthodox theology makes no judgment over the spiritual fate of those who are not Orthodox.

BUSY, BUSY

Architect Frank Lloyd Wright once told of an incident that seemed insignificant at the time, but had a profound influence on the rest of his life.

The winter he was nine, he went walking across a snow-covered field with his reserved, no-nonsense uncle. As the two of them reached the far end of the field, his uncle stopped him. He pointed out his own tracks in the snow, straight and true as an arrow's flight, and then young Frank's tracks meandering all over the field.

"Notice how your tracks wander aimlessly from the fence to the cattle to the woods and back again," his uncle said. "And see how many tracks aim directly to my goal. There is an important lesson in that."

Years later the world-famous architect liked to tell how this experience had greatly contributed to his philosophy in life.

"I determined right then, he'd say with a twinkle in his eye, "not to miss most things in life, as my uncle had'."

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I certify that the statements made by me above are correct and complete.

Fr. W.B. Stroyen, Ph.D., Editor

Unfortunately there are too many people who are uncomfortable with relaxation and spontaneity.

Two of Jesus' best friends while He was on earth – two sisters – were very different from each other. Martha went about life as directly as possible without looking to right or left. Mary's interest was easily aroused by the world around her. It is interesting to note that Jesus actually defended Mary's simple and honest reaction to things that were going on around her as we can see in the reading for the Holy Day of the Protection from Luke 10, especially the verses 40-42 where He rebuked Martha not for what she was doing but for being so full of worry and care that she forgot in her activity that anything else could be more important.

So many of us are so busy, so scheduled that we have no time for things of the soul.

APOLOGETIC

When visitors come to visit, many people take them to see their church, hall, recreation center and even the cemetery. While showing them through these expressions of parish they start to apologize for much that is being done in the church. They say: "We Orthodox do this or that, we know it's old fashioned or ethnic and we really can't tell you why we don't change but that's the way it is. The people who organized this parish came from the old country and they brought many of the traditions here with them." Does this sound familiar? Naturally more examples could be given, but you have the general idea.

Why the apologetic explanations to anyone? If you do not completely understand your faith and customs, why not ask the priest or religious education teacher? Besides this there are many books now available in the English language which explain our Orthodox faith and our way of doing things. The books are of varying degrees of difficulty and cover almost every subject concerning the church. Do you buy these books? When you do, what becomes of them? They may gather dust on a shelf and are forgotten. One reason may be that it wasn't the book you needed. Don't give up – explore and ask others who have books or start an exchange library in your parish. But don't go along feelint ashamed of some of our customs. What a sad stage of affairs, when we can't stand firm in the beliefs of our Church and feel we have to apologize for them.

Our Orthodox faith and all its traditions and customs are beautiful and need no excuses, only explanations of why. "Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love." 1 Cor 16:13,14.

Dabs of Thoughts

Myrrh comes from a small tree with short, spiny branches and odoriferous wood and bark. The gum or resin which comes from the bark is oily at first but becomes hard when it is exposed to the air. This myrrh makes small yellowish or white globules or tears. It is found in all incense mixtures used in the Russian Orthodox Church.

The readings from the Bible used throughout the Orthodox funeral and memorial services are chosen not only to comfort the bereaved but to educate them and give them insight into life and death.

The Book of Revelations is not read publically in the Orthodox Church.

Canadian geese fly over northeast Pennsylvania in a V formation. The wings of the birds in front of them help provide extra lift, so it takes less energy to fly enabling them to fly 70 percent further than if they were flying alone.

The Protection of the Holy Mother of God one of the most beloved Holy Days in the Russian Orthodox Church is not observed in the Greek Orthodox Church and it is now being removed from the list of Holy Days in some parishes where it has always been served. Why?

Many elders are depriving themselves to help their children and grandchildren. A study by Cornell University shows that baby boomers will receive more than 10 trillion dollars in inheritance – a record-breaking bounty.

Received a letter from Russia which said: "Things are bad but at least we have the church now where we can go to cry."

Modernity has transformed all of Western culture, even the Church is affiliated. Truth and tradition have been abandoned in favor of self-centered experiental religion. Many clergy are abandoning their traditional roles as priests to become therapists and "managers of the small enterprises we call churches." Worship and theology is disappearing from the church. We are beginning to see the results of the jettisoning of historic, tradition Orthodoxy and orthodoxy.

The Old Russian numbers were alphabet letters. For example A was used as number 1, B for 2 and so on.



EDITORS' NOTES

Does it make any difference which days we observe as Holy Days – or whether we keep them? This is especially relevant this month because some parishes are eliminating the Holy Day of the Protection; the day which is one of the most beloved Holy Days of the Churches which come out of the Slavic traditions.

Those who study the meaning and background of the Holy Days find a richness of understanding, an additional layer of meaning in their Orthodox heritage. They are better able to understand the "fullness of the blessing of the gospel of Christ." (Romans 15:29)

The Holy Days are given to keep in us the true memory and worship of God by giving us a bigger and enlarged picture of His great plan of redemption. The whole story of spiritual regeneration is re-enacted in these Holy Days year after year – continually. How unfortunate that many Orthodox today do not have the opportunity to understand and participate in the celebration and meaning of these days.

The Holy Day of the Protection, (Pokrov in Slavonic) is celebrated on October 1/14. It commemorates the appearance of the Mother of God during vigil church services in a church in Constantinople in the 10th century. The Russians have always celebrated this Holy Day with particular solemnity even though it is not one of the twelve main feast days on the Church Calendar. They have a particular love for the Mother of God and have internalized her protection into their daily life. This is affirmed by the many ikons of her, the special services dedicated and prayed to her.

"Remember us in your prayers, O Lady, Mother of God, that we not perish for the increase of our sins; protect us from all evil and cruel misfortune. For we put our hope on you, and honoring the Feast of Your Protection, we magnify you."

Father and Matushka Stroyen

ANSWERS ABOUT THE DIVINE LITURGY

1. The priest washes his hands at the time of the singing of the Cherubim Hymn. He ceremonially purifies himself for this most sacred part service he is about to celebrate.

2. Warm water is used in the chalice because it represents the water which came from the side of our Lord, with the Blood, showing that, although He was dead, His Body was not devoid of divine virtue; that is, the warmth and vitality of the Holy Spirit. The union of the Holy Elements is symbolical of our Lord's Resurrection.

3. Infants and young children receive Holy Communion in the Orthodox Church because Chrismation followed their baptism, which made them full members of the Church.

4. One of the reasons for giving the Prosphoa after the Divine Liturgy was that although most people came to church fasting because of human fraility they might not have prepared themselves spiritually for the Holy Sacrament.

5. We sing "As many as have been baptized" instead of the "Holy God, Holy Mighty, Holy Immortal" during certain feasts of the Church, because in the early church converts were mostly baptized at these times after completing an instruction course. It is used at the present time to remind us that we are bound to fulfill the vows made for us at our baptism.

6. The opening and closing of the Royal Doors in the center of the ikonastas is very important to the mystery of the Divine Liturgy. For example, the opening of the Holy Door before the Little Entrance with the Gospel signifies that the heavens were opened at the Baptism of our Lord Jesus Christ, and the voice proceeding from there testified to Him.

REMEMBER THEM, O LORD

Our prayer list includes the following clergy who died during the month of October. They helped us to keep publishing with their encouragement and concern.

Fathers John Boruch, John Manchuk, Arkady Moiseyev, Nicholas Solak, Jr., Vladimir Lilikovich, John Kraskevich, Vsevolod (Andronoff) Constantine Popoff, Leonid Soroka, Dimitri Gisetti, John Miller, Basil Anziferoff and Andrew Slepecky. Vechnaya Pamyat

TRADITIONS – NOT SUPERSTITION

The Church has Sacraments, certain traditions and observances, which are kept both for the improvement of morals and for the edification of the Church.

The Apostles and their successors have commanded in the Church many customs which have been preserved from a most remote time; and although our salvation does not depend upon their observance, still they insure many advantages and for this reason we should respectfully observe them.

Such traditions, for example, as – that the priest should wear a particular type of vestment when he celebrates a service of worship; that during divine services there always should be lights (candles) burning as a token of earnest faith; that we should burn incense as a sign of ascending prayer to God; that we should make the sign of the cross upon ourselves thereby expressing by an outward sign our belief in Him Who has been crucified; that we should bless water in remembrance of Christ and our baptism; that churches should be ornamented with icons so that by looking at them we may imitate what or who they represent; that we should observe various holidays either in remembrance of God's special benefits or as a recollection of the lives of holy people and be more prompted to following their example. These and other traditions our holy Church observes, while it rejects all those superstitions and traditions which are either contrary to Scripture or unknown to sacred antiquity.

ALASKA FUND

At last the students at St. Herman's Seminary in Kodiak, AK have their own chapel! They have been getting copies of The Orthodox Herald for many years (1952). Helping to send them there and to other places in Alaska are: Mary Kaminsky, Anne Macko, Dorothy Laskovich, Anonymous (3), Jeanette Siwy, Margaret Dolchok, Ethel Watlock. Alexios Fedec in memory of his grandmother Anna Boris Lezinsky. Donald Stevens in memory of his parents Anne and Peter.

CHUCKLE

Child to mother: I don't want to go to school anymore.

Mother: Why not?

Child: I'm scared. My new school is haunted.

Mother: How do you know?

Child: My teacher is always talking about our school spirit.



Every so often, I go back to a book of recipes that I have scribbled down decades ago. It contains recipes I received from women who had come to the U.S. prior to 1920 and how they made the foods as they had remembered them. Cookbooks and directions or written recipes were not used. I decided to make some of the old recipes. The first time I made the recipe for Cabbage Casserole it brought to my attention how few seasonings were used in the cooking. What a change from the Italian and Mexican foods which are so popular at this time. The Cabbage Casserole is so subtly seasoned you'll appreciate the delicate flavor of the cabbage and the pork.

Cabbage and Pork Casserole

1 small firm cabbage
1 cup cracker crumbs
1 lb. ground pork
salt and pepper
3 eggs
3/4 cup milk
nutmeg

Chop cabbage fine as for cole slaw. Drop into boiling water and simmer for 12 minutes. Drain well. Beat eggs, add milk. In greased casserole, place 1/3 of the cabbage, 1/3 of the pork and 1/3 of the bread crumbs. Season with salt, pepper and nutmeg. Repeat two times, using 1/3 of the ingredients each time. Pat down. Pour over all the milk-egg mixture. Bake in 350° oven for 1 hour.

Variation: 1. Use ground beef instead of ground pork. If it is very lean, you might add a teaspoon or so of butter. 2. Add 1/2 cup chopped onion.

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October 1994

1	Matt	24:1-13
2		**22:35-46 - Sunday**
3	Mark	6:54-7:8
4		7:5-16
5		7:14-24
6		7:24-30
7		8:1-10
8	Matt	24:34-44
9		**25:14-30 - Sunday**
10	Mark	10:46-52
11		11:11-23
12		11:23:26
13		11:27-33
14		12:1-12
15	Matt	25:1-13
16		**15:21-28 - Sunday**
17	Luke	3:19-22
18		3:23-4:1
19		4:1-15
20		4:16-22
21		4:22-30
22		4:31-36
23		**5:1-11 - Sunday**
24		4:38-44
25		5:12-16
26		5:33-39
27		6:12-19
28		6:17-23
29		5:17-26
30		**6:31-36 - Sunday**
31		6:24-30

BIBLE STUDY

In the reading from Matt 23:35-46 it can be said that Jesus laid down the complete definition of religion. In it He tells us that we must first love God and then ourselves.

The second commandment, which Jesus quotes in Matt 22:39, comes from Leviticus 19:18. Our love for God must issue in love for man. But it is to be noted in which order the commandments come: it is love for God first, and love of man second. It is only when we love God that man becomes lovable.

St. John of Kronstadt said the following about this passage:

"It is necessary that the following words should be engraved indelibly upon our hearts: "Thou shall love thy neighbor as thyself." Matt 22:39. These words must guide our heart upon meeting with anyone, at any time, whether he comes to us, or we go to him, whether we have to do some work for him, or to give him anything, or simply to talk with him. You have to bear in your heart the words 'love him as yourself,' and carry on a perpetual battle with yourself to observe these living words of our Lord. Force yourself to love.

Love every man as yourself – that is, don't wish anything for him which you would not wish for yourself. Think and feel for him the same way you would think and feel for yourself. Don't wish to see anything happen to him that you would not want to happen to you. Don't cherish and keep any memory of something evil done to you by others just as you would want any bad or evil you have done to someone to be forgotten by them. Don't deliberately let your imagination run away from you seeing impure or wicket things in yourself or others. Look for the best in others until you clearly find that they are wrong or bad. Treat others as you would want them to treat you and you will find great peace in your heart and blessedness.

To love your neighbor as yourself, to sympathize with him in his joy as well as in his sorrows, to feed or clothe him if he is in need, in other words to breathe the same air with him, that is to share fully with him – look upon this as if you are feeding, clothing or warming yourself and don't feel that you are doing anything extraordinary – don't consider them virtues or as works of love toward your neighbor, lest you grow proud of them. This conduct is expected for "we are members one of another.'

You should be very happy at every opportunity which presents itself for you to show kindness to your neighbor as a true Christian who strives to store up as many good works as possible, especially the treasures of love."

We can see that St. John wants to emphasize that to be truly religious is to love God and to love the man whom God made in His own Image; and to love God and man, not with a nebulous sentimentality, but with that total commitment which issues in devotion to God and practical service of man.

"Do not fear the conflict,
do not flee it.
Where there is no struggle,
there is no virtue;
where faith and love are not
tempted,
it is not possible to be sure whether
they are really present.
They are proved
and revealed
in adversity, in difficult
and grievous circumstances."

Father John of Kronstadt